The
Non-Subscribing Presbyterian.

No. 36. JUNE, 1910. PRICE ONE PENNY. 1s. 6d. per annum, post free.

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IN MEMORIAM.

His Majesty King Edward the Seventh.

BORN 1841. DIED MAY 6, 1910.

At midnight came the Majesty of Death—
Kings of the earth abide this King's decree—
Sudden, and kindlier so, to seal the breath
And set the spirit free.

And now the Peace he held most near his heart,
That Peace to which his country's steps he led—
So well for us he played his royal part—
Broods o'er him lying dead.

Thus passes Britain's crown from King to King,
Yet leaves secure a nation's deathless love,
Dearer than Empire, yea, a precious thing
All earthly crowns above.

IN many of our pulpits reference was made, on 8th May, to the sad and sudden death of the King; and in the reports which appeared in the press a considerable amount of space was devoted to summarizing a sermon preached by Rev. H. J. Rossington, M.A., B.D., in the First Presbyterian Church, Belfast. The following is the summary which appeared in the *Northern Whig* of Monday, 9th May:—

They met that morning under the shadow of a great misfortune. One whom they loved and respected, one whom they had hoped in the divine Providence was destined for many years still to reign over them, had been suddenly taken from their midst. Their thoughts went back to a time, not ten years ago, when the life that had shed such a lustre upon the doings and activities of our empire was drawing to its close. They hoped for the better, and yet they could not help but dread the worst. How different it was at present, for almost before they received the warning the end came, a useful life was cut short, and one to whom they looked up as their King was now no more. But they could not reckon earthly life by its round of years, and they must not think that the late King's activities were all bounded in the short period of 9 years. Long before he was called upon to fill the Throne of his illustrious mother he had served a long apprenticeship in the art of kingcraft, and when the time came for him to fill the high position he was well fitted to do it. When they thought of what he did, and did so well, they were impressed by this one fact, that in all those activities he had come to understand men, to realise their needs, to know how the best could be drawn from them and the best made of them, and it was that ability which in his (Mr. Rossington's) opinion fitted him above all to be the ruler and monarch of

a great people. How often he had spoken the kindly word, done the considerate deed, and shown himself able to sympathise with all kinds of men in their sorrow. In 1901, when the life of Queen Victoria drew to its close, King Edward VII. had to take up a position which was difficult for any human being to fill. We stood, as it had been said, in a state of isolation which was splendid, but which was not desirable. Our relations with Egypt, together with that unfortunate incident at Fashoda, caused a considerable amount of ill-feeling to exist between two great nations. We stood practically alone in our international relationships, and a state of affairs existed which was a menace to the peace of Europe, but the apprenticeship which he had served in connection with Queen Victoria's reign and his vast knowledge of men, coupled with his incomparable tact and judgment, not only endeared him to his subjects, but to all the world. He was responsible for the drawing to a close of the unhappy state of affairs in South Africa. When the war ended to their satisfaction and to the satisfaction of many it was the hand of the King, his wise and timely counsel, his desire for peace which made peace possible, and which then made peace lasting. By his generosity, his tactfulness, his obvious sincerity, his whole-hearted desire to be at peace with men, he was able to make peace with France without estranging any of the friendships he had with other nations. In the same year which brought our relations with France to a satisfactory conclusion an agreement was also arrived at with Germany. Following up this in 1907, by meeting the Tsar and the Imperial family of Russia, King Edward was able to produce that Anglo-Russian agreement which made us on friendly terms with another great European Power. Other kings had also aimed at preserving the peace of Europe, but no monarch before him ever kept that aim so steadily in view, and no one did so much on his own personal initiative to accomplish that great end. While King Edward never overstepped the limits of a constitutional monarchy, moving within those limits he accomplished a vast amount of good on his own personal initiative and by the prestige of his own power and personality. Because of those things he had won their admiration and affection, and they would ever regard his reign as one of the most important and most illustrious in connection with the history of this great empire. But death, sorrow, and bereavement came alike to all members of the human family, and, remembering that fact for a moment, did it not enable them to feel for those who now mourned a member of that great family? They thought of him as a monarch, but they thought of him also as a man, and, while they could not forget their own great loss, let them with loyal devotion and deep sympathy pray that God might bless and comfort the members of the Royal family in their hour of sorrow. The service concluded with the dead march in *Saul*.

Notes of the Month.

AT the first meeting of the Executive Committee since the death of the King, held on Thursday, 19th May, the following resolution was passed in solemn silence, all standing :—" That on behalf of the Non-Subscribing Presbyterian Church of Ireland, we would assure her gracious Majesty Queen Alexandra, their Majesties King George V. and Queen Mary, of the profound sympathy of the members of the said Church in the great calamity which they and the empire have sustained in the sudden death of our beloved Monarch, King Edward VII. To the other members of the Royal family we also tender this expression of our deep grief and sincere sympathy in their great affliction ; and we assure his Majesty King George that the affectionate loyalty, which his late lamented father won from every sect and party will be continued undiminished to him.

" Wm. Napier, Moderator.
" J. A. Kelly, Clerk."

The Remonstrant Synod of Ulster will meet in the First Presbyterian Church, Belfast, on Tuesday, 21st June. The Moderator, Rev. Edgar Lockett, will constitute the Synod at noon, and business will commence forthwith. Divine Service in connection with the Non-Subscribing Presbyterian Church of Ireland will be held in the First Church on the same evening, at eight o'clock, when the Rev. J. J. Magill, B.A., will preach. On the following morning at 10 o'clock, the Association of Irish Non-Subscribing Presbyterians will meet; and at 2 o'clock same day, the business of the Non-Subscribing Presbyterian Church of Ireland will be taken up, the chair to be occupied by the Moderator, the Rev. W. Napier.

* * *

The Eleventh Annual Conference of Sunday School Teachers and others interested in the religious training of the young, will be held in the Non-Subscribing Presbyterian Church, Moneyrea, on Saturday, 4th June. The chair will be taken at 3 o'clock by the Moderator, Rev. William Napier, and three short papers will be read by (*a*) Miss F. Davidson, Belfast; (*b*) Mr. J. F. Orr, Comber; and (*c*) Rev. J. Worthington, Belfast. The Conference will close at 4-30 o'clock, when tea will be provided by the kind hospitality of the Moneyrea friends. Conveyances will start from the City Hall at one o'clock, returning from Moneyrea about six o'clock. Tickets for the return journey 1/- each. We hope to see, as usual on these occasions, a great gathering.

* * *

To many in the North of Ireland the Rev. J. E. Manning, M.A., was known as preacher or as tutor of the Unitarian Home Missionary College. Hence the sad intimation of his sudden death aroused deep regret. At Swansea and at Sheffield he had occupied two important pulpits, and in each had demonstrated his power as a stimulating and thoughtful preacher. Since 1894 and up to his death he held the above-mentioned position as tutor, and was at all times most careful and conscientious in that capacity. Those privileged to know him well found in him a kind friend and a sympathetic counsellor. In his home circle no one could have been more genial and sociable. It is there, most of all, that he will be missed, and while we deeply deplore his too early removal from a sphere of important and useful work, our sympathies go out to those who now mourn the loss of husband and father. May his wife and three daughters find needful comfort in their hour of sorrow!

* * *

By the death of Rev. Dr. Alexander M'Laren, which occurred in Edinburgh on Thursday, 5th May, there has passed away one of the great religious figures of the Victorian age. Dr. M'Laren, who was in his eighty-fifth year, had been minister of Union Baptist Chapel, Manchester, for over half a century, and was respected and loved by people of all classes and of all creeds.

THE RELIGION OF ALL SENSIBLE MEN.

By Rev. S. H. Mellone, M.A., D.Sc.

II.

In a previous paper we have explained the origin of the title under which these paragraphs appear, and we have pointed out the influences which go to form what has been called "the Religion of all sensible men." How far is it possible to express the principles of this religion in a group of fairly definite statements?

We must understand that it is held in common by men who are connected with many different religious communions, and who show no desire to sever those connections; it is held by many (of course not all) of those who stand outside all Churches.

Hence it naturally rests on the "first principle" that religious creeds, and the organisations which teach them or are supposed to teach them, are all useful

institutions, and are not to be condemned as long as they are tolerant. Tolerant they must be, because the *differences* between them (differences once regarded as vital and fundamental) are of much less importance than has been supposed ; and belief in them ought not to be insisted on. The consequence is that many men remain members of religious communions long after they have come to disbelieve in a greater or smaller part of what is officially taught in these communions. In the eyes of the zealous sectarian this attitude towards points of difference cuts away the essentials of " true belief ; " but the people of whom I speak are not sectarians, and they see clearly enough that there are a *few broad principles* left. These principles, common to many different forms of faith, constitute " the Religion of all sensible men." We may venture to state them in some such way as follows :—

First : That this world, so wonderful in its wealth of life and energy and variety, so mysterious in its boundless extent into the depths of the starry heavens, so full of regions where our knowledge as yet has not begun to penetrate, was not born from nothing or from blind force, but is the work of a Being almighty and all-wise, who does in some way interest himself in the affairs of men.

Second : That our happiness and welfare depend on our entering into right relations with that Being, and that a *good life* is the only sure and safe way of so doing.

Third : That while we know nothing with certainty of the Hereafter, behind the veil of Death, yet we may believe that the Supreme Being will not do what is less than *just*, or grant to us anything less than what in the common language of men is called " fair play."

Fourth : That the Bible, though it contains many errors, holds the highest place (at any rate for us in the Western world) among writings which have been called sacred : in particular, because the Bible shows the growth of religious and moral beliefs from low beginnings up to the level found in the Gospels.

Fifth : That Jesus Christ is the greatest religious teacher of the world in character, spiritual insight, and power of moving men ; and his influence for good in this world is a fact which can neither be overlooked nor denied.

Sixth : That Public Worship is an institution which ought to be supported and held in honour, because it continually re-directs the attention of men to things of vital importance for their better life,—things which otherwise would be forgotten, even more than they already are, in the pressure of the world's secular work.

I have set down these statements as representing the essential and distinctive principles of " natural religion," generated, so to speak, in the minds of thoughtful men in general, by the action of life and experience. There are some who would wish to add to these statements. I personally would wish to add to them. Others would wish to make reservations respecting some particulars, but broadly speaking, these are the essentials of " the religion of all sensible men."

Now it is the simple truth that these principles are nothing else than the essentials of the form of faith known as " Unitarianism." In this case, likewise, some Unitarians would wish to make additions to the statement I have given ; and others, to make reservations. But once more, broadly speaking, these are *the essentials of Unitarianism.* Is there any difference ? I answer : there is an all-important difference, not in the principles held, but in the way in which they are held. Unitarians hold it to be a duty to themselves and to mankind not only to proclaim these things frankly and freely, but also to keep back nothing, and frankly and freely to give the people all the verified results of scientific and historical criticism,—and to take the consequences of so doing, whatever they may be.

In the case of what has been called " the religion of sensible men," as it exists in the larger religious bodies, we find a very different state of things.

The characteristic feature of the situation is marked in the saying that here we have something which "sensible men never tell." I have already called your attention to the significance of this. So far as these "sensible men" reflect on their religious principles, they think them out quietly to themselves or speak of them quietly to their friends. They are contented that, in the public teaching of the communions to which they belong, these elemental principles should find very partial or imperfect expression; or that the principles should be mixed up with other matters of belief to which these men are indifferent or which they disbelieve. Thus, in effect, they lend their support and countenance to these other things, and make what has been well called "a compromise between faith and profession." "It is on this point, and this alone," says a keen sighted and impartial observer, "that they (Unitarians) differ from thousands, rich and poor, clergy and laity, men of all nations and all churches. Their losses are nine-tenths due to the adoption of this compromise between faith and profession. That they do not gain year by year, and, with the accession of members and intelligence, reform all that is wanting to them, is mainly due to the fact that so many who believe in all essentials what Unitarians believe, and disbelieve in all essentials what Unitarians disbelieve, consider it 'sensible' to pretend the contrary, and profess what is popular."

The last sentence conveys what is, at least in reference to many persons, too harsh a judgment. In many cases the compromise in question is due to a sheer inability to separate the essential from the unessential, the permanent from the temporary, the radical principle from its partial and imperfect expressions, the things which are of central importance from the details which may or not be sound. People who cannot clearly distinguish the essential principle from the unessential details—even if they know there is a real difference to be made out somewhere—may easily cling to the details rather than give them up and run the risk of losing the principle with them. An intelligent supporter of the Anglican Church once said that though he was sure that many details in the system of Anglican orthodoxy were unsound, he was equally sure that there were fundamental religious truths in the system; but he was quite unable to distinguish where the "false" ended and the "true" began, so he upheld the whole system and deprecated all criticism and even all inquiry—lest the true should perish with the false. An intelligent Presbyterian once expressed to me a similar view as to the dogmatic system supposed to be held by that body, and in fact went a step further. He illustrated his meaning by the help of a quaint analogy. Sometimes, when the hold of a vessel is stored with cargo, it is necessary to pack in quantities of comparatively worthless material in order to keep the important and valuable parts of the cargo from the risk of "shifting." The suggestion was that, in the traditional orthodox system there was much which played the part of "stuffing," worthless in itself, but needed to keep the really important parts of the system safe! The difference between us was, that I, as a Unitarian, was prepared to throw all the "stuffing" overboard, and take the risks of the voyage with only a genuine cargo on my hands.

The truth is that time has already made the choice for us. The influence of Science and History is penetrating the popular mind; a consciousness of the dissolvent effect which they must have on the traditional forms of belief is growing in intensity. The duty of distinguishing between the *passing* and the *permanent* must be faced sooner or later by all. Not for ever will great religious organisations be able to keep back from the people as much of the truth as they think fit, or "sensible men" assume to decide what is "good enough for the multitude" or "for women." We hear sometimes of this or that writer having a "message to the Age." The Age has here a message to men: let them be so far reverent and teachable as not to fear the constant

modifications which better educated thought is bringing into the religion of the time; let them freely surrender such dogmatic notions as are inconsistent with those great fundamental verities of moral and physical science, on which alone the religion of the future can securely rest.

Unjust as it would be to ascribe hypocrisy or dishonesty to all who adopt the "compromise of faith and profession," the compromise itself is none the less an unconscious defiance alike of truth, honesty and progress. In commercial relations we should call it fraud. What should we call it in political life? If, say, the Conservatives are the more popular party, and I am a convinced Liberal, but attend Conservative meetings, subscribe and work with the Conservative party, and seek to pass everywhere as a Conservative—it would not be difficult to find a name for my conduct. Why should there be a different standard of right and wrong in relation to Religion?

Knowing, as we do, what is Honesty in Commerce or in Politics, can we pretend not to know it in religion? If the well-worn maxim, that Honesty is the best policy, is equally trite and true in its reference to ordinary things, is it not the part of a "sensible man" to recognise that it is most true in the highest things? If then you ask, once for all, Who is the honest man religiously? This is the answer that I give: "The honest man religiously is the one who faces the facts of the world, who does not shrink from the truth because facing it hurts, because facing it entails upon him present and personal loss—loss of prestige, loss of position, of power; the man who dares to open his eyes and see things as they are and then stand manfully, believing in God so much that he cannot consent to be anything less than honest; the man who will not put his name to a creed that he does not believe, who will not stand in a false position in the pulpit, who will not sit in a false position in the pew, who will not cast his influence in favour of anything which he believes will be for the injury and not for the help of the world; the man who dares to stand by what he believes to be the real truth of things—such is the honest man religiously."

RESPICE, ASPICE, PROSPICE.

To an Old Friend on the Writer's Seventy-fourth Birthday.)

As by a mark on life's highway,
I stand in strange surprise,
That I am seventy-four to-day
Is hard to realise.

And now another year is spent,
No dirge shall be my rhyme,
I value life by blessings sent,
And not by flight of time.

True, I've passed the usual space
Allotted unto men,
And days are now all "days of grace,"
Beyond three-score and ten.

But while my God such blessings sends,
To cheer these latter days,
In books, and work, and home and friends,
My thoughts all turn to praise.

The birthdays that from childhood date
Are not the best we see,
But those "new-births" that oft come late
To life more full and free.

That we have reached the final stage,
We grieve not to be told,
For we can, like the ancient sage,*
Live more as we grow old.

The wisdom coming from above
Grows richer year by year;
The things most worthy of our love,
Time only brings more near.

And may God send, the true heart prays,
Such gifts to you and me,
Such faith and love in these last days,
That they the best may be.

So shall we own that God has "kept
The good wine until now,"
Though age has slowly on us crept,
And furrowed cheek and brow.

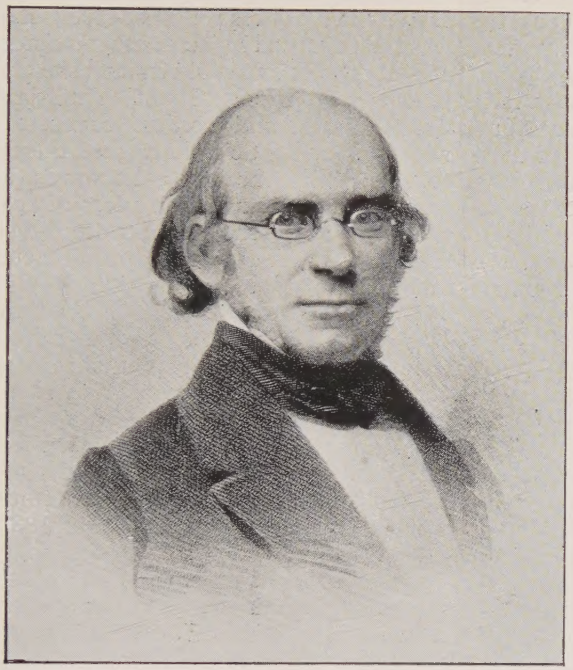
What though no heaven of languid bliss,
Shine forth above the skies,
All's well if we are sure of this—
The nobler self will rise

To higher being, power and thought,
In service ending never,
And this God's greatest Son has taught,
Is life that lasts for ever.

W. E. M.

* Anacreon.

What do we live for if it is not to make life less difficult to each other?—
George Eliot.



Centennial Year of
THEODORE PARKER (1810-1860),
Reformer and Prophet.

BORN Lexington, Massachusetts, U.S.A., August 24th, 1810, son of a farmer of very moderate means; his grandfather was the Captain Parker who commanded the defence against the British at the battle of Lexington, April 19th, 1775, which was the first action in the war of independence. Theodore entered as student at Harvard University, passed all the examinations, became a school teacher, graduated later in the Divinity School (1836), settled as Unitarian minister at West Roxbury (1837); by an ordination sermon at South Boston on "The Transient and Permanent in Christianity" (1841), an epoch-making utterance comparable in importance to Channing's Baltimore Sermon (1819) vindicating Unitarianism, and to Emerson's Divinity School Address (1838), raised a storm in the Unitarian body on account of its theological radicalism, and caused him to be excluded from many Unitarian pulpits as a heretic; delivered a course of lectures in Boston by a pressing invitation (1841-2) from friends of progress, afterwards published as a book entitled "A Discourse of Matters pertaining to Religion," his greatest and most influential work illustrating powerfully his favourite motto: "Truth for Authority not Authority for Truth." Some gentlemen held a meeting (January 22nd, 1845) and passed a resolution, "That the Rev. Theodore Parker have a chance to be heard in Boston," with the result that he preached every Sunday in the Melodeon, and afterwards in the larger Music Hall. Crowded audiences resulted in the constitution of "The Twenty-eight Congregational Society of Boston" and his resignation of his West Roxbury pulpit. From this time till his death Parker shared with Henry Ward Beecher the honour of being the most popular orator in the United States. His congregations frequently numbered 3,000 persons. Parker became one of the most prominent anti-slavery champions, social reformer, and a popular lecturer in all parts of the States. The orthodox revivalists of Boston held special prayer meetings asking the Almighty to send him conversion or death. He preached the religion of love to God and love to man; was mighty in faith, an omnivorous reader, a prolific writer, a great scholar and linguist, a strenuous worker, and in his time one of the greatest moral forces in America. Inherited consumptive tendencies developed, hastened on with overwork and frequent exposure on lecturing journeys, caused his physical breakdown in 1859. Leave of absence for a year and a trip to Europe failed to secure recovery, and he died at Florence in Italy on May 10th, 1860, before completing 50 years. From the

time of his South Boston sermon (1841) Unitarian progress has been along the lines illuminated by him. This great American preacher stands with Channing, Emerson, and Martineau as a famous Unitarian of the nineteenth century, and equally with them as one of those inspiring souls whose thought and utterance have a world-wide influence beyond all denominational bounds. He was saint, prophet, hero, and martyr, and one of the noblest of the human race.—*The Unitarian.*

MRS. GASKELL.

Writer and Philanthropist.

ELIZABETH CLEGHORN GASKELL (daughter of the Rev. William Stevenson, a Unitarian minister who was for a time classical tutor in the Manchester Academy, but removed to London and became keeper of the records to the Treasury), born, Cheyne Walk, Chelsea, 29th September, 1810; when she was less than a month old her mother died; she was then adopted by her mother's sister at Knutsford; when old enough she attended the Brook Street Unitarian Chapel there, and became connected with the Sunday School attached thereto, in which she was afterwards a teacher. At about fifteen years of age she went to a school at Stratford-on-Avon, where she learned Latin, French, and Italian, and stayed two years. In 1832 she married the Rev. William Gaskell, M.A., minister of Cross Street (Unitarian) Chapel, Manchester. In that city she interested herself in visiting the poor, in the promotion of popular education, in securing employment for discharged prisoners, and in establishing classes for the instruction of young women and factory girls. From 1837 she contributed short stories and sketches to "Blackwood's" and other magazines. Charles Dickens when starting "Household Words" said there was no living English writer whose aid he would desire to enlist so much. In 1844 her only boy Willie died of scarlet fever. Her husband advised her to try and forget her grief in writing a story of the poor of Manchester, and so she produced "Mary Barton," which, published in 1848, at once made her famous. This was followed later by "Ruth," "Cranford," "North and South," "The Life of Charlotte Bronte," "Sylvia's Lovers," "Wives and Daughters." From the proceeds of one of her books she bought "Holybourne" at Alton in Hampshire as a surprise gift to her husband. Here at work on "Wives and Daughters" she died suddenly of heart disease "without a moment's warning," while conversing with her daughters, November 12th, 1865, and her remains were interred in the grave yard of the Old Chapel at Knutsford. Her "Life of Charlotte Bronte" is considered almost unrivalled as a biography. George Sand said of her, "she has written novels which men of the world read with intense interest, and yet which do good to every young girl into whose hands they fall"; and it has been

remarked of her: "She left no word which can make anyone worse"—a very fitting and a beautiful epitaph to this pure and noble woman so "widely honoured for her genius and the spirit in which it was exercised."—*The Unitarian.*

REPORTS.

Banbridge: The late Mr. John Robert M'Caw, J.P.—The congregation of the First Presbyterian (Non-Subscribing) Church, Banbridge, has sustained a great loss by the death of Mr. J. R. M'Caw, J.P., who died at his late residence, Ballykelly, on Thursday afternoon, April 28th, aged 67. The deceased gentleman had suffered for many years from disease of the heart, and only a few weeks ago underwent a serious operation, from the effects of which he appeared to have completely recovered. On Tuesday, April 26th, however, he was attacked by cardiac asthma, under which his strength gradually ebbed, until he passed peacefully away in sleep. Mr. M'Caw was a man generally respected in Banbridge and district for his sterling character, genial nature, and unselfish devotion to public service. He was for many years Chairman of the local Board of Guardians, Chairman of the Rural District Council, and a County Councillor, and a few years ago his services were fittingly recognised by his appointment as a Justice of the Peace. In all these capacities he gained the respect of his associates as a man of fearless independence and honesty of purpose, and their affection by his unfailing kindness and courtesy. He combined in his character two virtues rarely found in one personality—a strong mind and a tender heart. In politics he was a Liberal. He had firm convictions, which he was always ready to defend; but he was ever willing to credit those who differed from him with sincerity equal to his own. Although the death of Mr. M'Caw will be a loss generally felt in the district, he will be especially missed in the church to which he belonged. He was senior elder of the session, and took a deep, and, as long as he was able, active interest in the welfare of the congregation. He was a staunch Unitarian Christian of the old school; his faith was simple and strong; and his life was consistent with it. The funeral took place on the following Saturday evening, and was attended by a large gathering of mourners, representing many churches (including Roman Catholic) and all classes. The service (both at the house and the graveside) was conducted by the minister, Rev. Edgar Lockett. On Sunday morning a memorial service was held in the church. There was a large attendance of worshippers, and the minister preached from the words, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord" (Job i. 21). Mr. M'Caw leaves six children to mourn his loss.

Holywood.—On Sunday morning, May 1st, the Annual Sunday School Prize Giving took place. A large number of pupils received prizes, and in addition each one was given a copy of a new hymn book, which in future is to be used in the School. Miss Munster kindly distributed the prizes and gave an excellent address on "Secrets." There was a good attendance, though owing to an outbreak of measles in the town, there were not so many children present as usual. In accordance with custom quantities of beautiful primroses and other flowers were brought, and these were sent to the Belfast Hospital for Sick Children. A collection was taken in aid of the Sunday School Cot in the same Hospital. Two special prizes were given to the girl and boy who attended best during the year, and these were won by Isabel Meneely and her brother Johnnie, neither of whom missed a single day all year.

Larne and Kilwaughter.—On Thursday evening, March 24th, the Annual Meeting of this congregation was held in the spacious Schoolroom of the Church, when a fairly representative attendance of members was present. After praise and prayer, at 7-30 p.m., tea was dispensed by Mrs. Bailie, Kilwaughter, Mrs. Crawford, Inver Lodge; Mrs. Gault, Belgrano; Mrs. Morrow, Ulster Bank; Mrs. M'Ninch, Ransevyn; Mrs. M'Ninch, Ballyboley; and Mrs. M'Ninch, Dromaine. The Annual Report of the G. P. Committee and Treasurer's Statement of Accounts (the Treasurer being absent through ill-health) were read by the Secretary, Mr. Sam. Magill, and considered very satisfactory. It was heard with gratification that eight new names had been added to the Roll of the Congregation. The General Purposes and Music Committee's Secretary and Treasurer for ensuing year having been appointed, the Report of the Sunday School was read by Mr. Frank Wright, the Superintendent, and considered very satisfactory and encouraging. It was ordered to be included with Annual Report. The Secretary then moved, Mr. John Gault seconded, and it was unanimously resolved "that the Report and Statement of Accounts be adopted, printed, and circulated among the members of the congregation." Business over, the chair was vacated by the minister and kindly taken by Mr. S. Magill, who introduced the items of a very enjoyable programme, viz., Pianoforte solo, creditably rendered by Miss Annie M'Ninch, Dromaine; song, "The Trumpeter," given with power and expression by Mr. Alex. Stewart, Mr. E. Holmes, Organist of the Congregation accompanying; and a much appreciated pianoforte solo by Miss M'Keown (her first appearance); a pianoforte duet by Miss Jeanie Campbell and Mr. E. Holmes concluded the first part of the entertainment, after

which Mr. S. M. Bailie gave a fine lantern display of Indian and other views, which were much enjoyed. Mr. David Pinkerton contributed some splendid song selections on his up-to-date gramophone, viz.: " The Death of Nelson," " Kathleen Mavourneen," " The Anchor's Weighed," " The Village Blacksmith," Mr. Bailie again rendered yeoman service,and making this part of the programme complete by pictorial illustrations of the songs on the screen. Rev. J. Kennedy having thanked the ladies and their assistants, male and female, who provided the tea, Miss Fleming, who lent the tea equipage, and all others who so graciously gave their assistance, a most enjoyable re-union was closed with the Benediction.

Newry · The late Mr. Joseph Megaw.—The congregation of the First Presbyterian (Unitarian) Church, Newry, have sustained a great loss by the death of Mr. Joseph Megaw, who died on Monday, May 2nd, after a very brief illness. The deceased gentleman was in his usual health apparently on Sunday morning, but on rising was seized with convulsions, which rendered him unconscious, in which state he remained until death supervened. As a member of the Committee and a zealous exponent of our religious views, which he had embraced under the ministry of the late Rev. S. C. Pinkerton, he was ever ready to give service to our Church. He leaves a widow and three daughters and four sons to mourn his loss ; and his early demise at the age of fifty-one years is deeply regretted. The funeral took place on Wednesday afternoon, May 4th, and was attended by a large number of the townspeople. The services, both at the residence and also at the Old Meeting House Green, were conducted by Rev. George J. Slipper, who also made reference to the sad event at the morning service on Sunday last.

Unity Guild.—The Annual Meeting was held on April 21st in the Central Hall, when some 35 members were present. The chair was occupied at the outset by the retiring President (Rev. J. A. Kelly), who after the tea interval vacated it in favour of the new President, Rev. A. O. Ashworth, who was invited to the position by a unanimous vote. The retiring Officers and Committee were re-elected, with the addition to the latter of Rev. G. L. Phelps. Provisional dates and subjects were chosen for next winter's syllabus. An attractive list of summer excursions was arranged, the one for June being on the 25th of the month, with Newry as its destination, by the kind invitation of Rev. Geo. J. Slipper.

It's no' in books, it's no' in gear,
To make us truly blest ;
If Happiness has not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest.—*R. Burns.*

ECHOES.

On May 6th King Edward VII. died, and the nation, the empire, the civilised world, mourns his loss. He was the nation's greatest asset. The event causes thought to wander backward, and in imagination I see again the late King as a youth of sixteen, his mother and father, his sister, the Princess Royal and her affianced husband, Prince Frederick of Prussia, afterwards Emperor of Germany, and Prince Alfred, subsequently Duke of Edinburgh, in Manchester, in the year 1857. Again, I see Prince Albert, the handsome, wise, gracious father, and hear him deliver a learned address as President of the British Association for the advancement of Science in Aberdeen, in 1859, and subsequently visit the Geographical Section, presided over by Sir Roderick Murchison. Twenty-six years later I see King Edward, still Prince of Wales, driving through the streets of Belfast. All have now passed into the Silent Land. Throughout the civilised world other monarchs, with a single exception, reign, other parliaments govern, other ideas rule, other ideals prevail, and the world by comparison is a new world. Time flies. " All things are passed away ; behold, all things are become new."

By the death of Mark Twain (Mr. Samuel L. Clemens), the reading world mourns the loss of a most genial writer. His humour was the breath of his intellectual life. His aim seems to have been to make his fellow-creatures happy. Perhaps there was an exception once, but its effect could only have been momentary. Mark had requested of a neighbour the loan of a book, when he replied, " My dear sir, I never allow that book to be taken out of my house, but you can come here and consult it as often as you like." Mark must have been somewhat piqued. Anon, that neighbour applied to Mr. Twain for the loan of his garden roller, to which Mark replied, " My dear sir, I never allow that roller off my premises, but you can come here and use it as often as you like." Besides being liberal in his humour, Mark Twain must have been liberal in his theology also, for he was a member of the Committee of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, who are going to hold a Congress in Germany in August next. Mark Twain's hearty sallies kept the world from growing musty. Blessed be his memory.

Though Bazaars are not always worthy of being prayed for, it may not be generally known that there is something like scriptural warrant in their favour. Let those interested look through the 35th and 36th chapters of the Book of Exodus. A Bazaar lately held in connection with the Unitarian congregation of Glossop in Derbyshire, might very appropriately be designated the Cheque Bazaar. In addition to a goodly array of bazaar glories there was a cheque for £100 from the first

day's chairman, another for £100 from the chairman's mother, and a third for £50 from another source; and subsequently a handsome donation from one of the openers. Sales were brisk. It must have seemed to the Unitarians of Glossop that they were enjoying a golden shower. No less a sum than £2,500 has been raised by means of Bazaars alone by this congregation during the past fourteen years. Well done Glossop! Who could have the conscience to say a word against Bazaars after this?

The Knutsford Guardian (is there a newspaper in Ireland that could be so liberal?) hearing that an appeal of a somewhat restricted character was being made for a testimonial to be presented to the Rev. G. A. Payne, Unitarian minister of the town, generously advocated the opening of the subscription list to the town and district at large. Mr. Payne, it appears, has been actively connected for many years with the literary life of the place, and such efforts, the *Guardian* maintained, should be widely acknowledged. Many of the readers of this magazine will know that Knutsford, which is not far from Manchester, is *Cranford*, the title of one of Mrs. Gaskell's novels, which everyone who wishes to sleep refreshingly should read before retiring for the night. Mr. Payne some years ago issued a volume dealing with the literary associations of the place, in which much was necessarily said about Mrs. Gaskell, and the characters depicted in *Cranford*. She was buried in Knutsford Unitarian Burying Ground, followed thither by her husband, the late Rev. William Gaskell, M.A., twenty years afterwards. He was literary tutor, and subsequently Principal, of the Unitarian Home Missionary College (then called Board), and minister for more than fifty years of Cross Street Chapel, Manchester, and the writer of several popular hymns.

Ireland can do well in the way of displaying theological bitterness and rancour, but it would be difficult, apart from actual violence, for even this country to exceed these qualities set forth in a letter sent to an English Unitarian minister, and, with excellent reason, believed to have emanated from an Episcopal clergyman. "I must state," said he, "that I would sooner see a child of mine become a Mohamedan than a member of what can only be regarded as an infidel and blasphemous sect, the existence of which is a disgrace to the civilisation of which we are so proud." Well done, Mr. Parson. Let the shades of Milton, Locke, Newton, Priestley, Parker, Longfellow, and Martineau beware of contact with this gentleman when he crosses the bar. The damnation clauses of the Athanasian Creed must have caused a severe attack of theological indigestion. He was born too late in the day. He should have been a member of the Inquisition, when he would have had the opportunity of unctuously burning a few hundreds of his brethren for the glory of God.

An endeavour is being made to complete the sum of £20,000 originally pleaded for, with which to purchase, equip and endow Summerville, Victoria Park, Manchester, as a home for the Unitarian Home Missionary College. More than £17,000 was raised several years ago. A determined effort is now being made to finish the undertaking, so that the Institution may be firmly established. Under the supervision of the Rev. Alexander Gordon, M.A., the Principal, the College is doing a most excellent work for our body. No less than 18 past students of the institution are now engaged in the active duties of the ministry in Ireland. May the present effort result in the success of the scheme, towards which some supporters have contributed no less than three times.

The Rev. R. J. Campbell, having experienced discourteous treatment as he conceives from men of standing in his denomination, was desirous of knowing whether the Congregational Union wished him to withdraw from it or not. At a meeting of that body on May 9th, Mr. Campbell, being present, asked the question. The Chairman, however, declined to allow it to be voted on, and doubtless prevented much unseemly wrangling by answering it himself. The Union, he said, had no desire to excommunicate Mr. Campbell; at the same time they "desired neither to bind themselves with a creed, nor to be driven into Unitarianism." This statement Mr. Campbell regarded as a reflection upon himself and his theological position, but was not permitted to explain. Meanwhile, the leaven operates. The minister of the Congregational church at Doncaster, having become affected by it, the trustees desire to evict him from the pulpit, but he seems disposed to defy them. There will doubtless be other similar instances in the immediate future. W.S.S.

Deaths.

M'CAW.—April 28th, at his late residence, Ballykelly, Banbridge, John Robert M'Caw, J.P., aged 67.

MORTON.—May 6th, at Banbridge, Jane Morton.

SHIELDS.—April 25th, at Banbridge, Anne Jane Shields, of Ballydown, aged 73.

VAGE.—April 25th, at Banbridge, Margaret Vage.

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary St., Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—9 till 6. **Hon. Secretary—Rev. J. A. KELLY.**
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